

M 10

Tuesday, May 8, 1956

New York City

MR. NYLAND: So we will have to see how it records, huh?

Voice: ---everybody going to be recorded?

MR. NYLAND: Everybody. Isn't that too bad.

Voice: (Inaudible)

MR. NYLAND: We're so close again, aren't we? Huh? I kind of don't like it too much. If Mohammed gets too close to the mountain, the mountain must move away. I'd much rather have a little circle, you know, because this is too much like a class. Can we spread a little bit? Huh? Try. Only thing is, be careful of my wonderful instrument. Much better. Are you going to take notes?

Voice: Do you want the ones--(Inaudible)

MR. NYLAND: Yes. You can now be helped by this affair.

Voice: Why-- (Inaudible)

MR. NYLAND: Everything is recorded now.

Voice: (Inaudible)

MR. NYLAND: Yes, it would be good practice. You can check with it afterwards, if you wish. Try a little bit. And you don't have the feeling, then, that if you miss something, you see, that it is gone--gone forever. It isn't now. It's

recorded, so you don't have to worry too much and you really can concentrate. And having that in the back of your mind, that this thing is still there, it might help you a little bit. It might even make you a little bit careless.

Voice: I hope not.

MR. NYLAND: I hope not either. And Baroness is back. We missed you. And how is Lotus? All right. And where is - what's her name? The one with the operation. How is she?

Voice: She's fine.

MR. NYLAND: Painful, isn't it? When you see her, give her my greetings and best wishes.

Who was at the meeting - the reading? Not bad, improved by fifty per cent. Huh? Baldwin, I wouldn't say that we waited for you, but good thing we haven't started.

What will we talk about tonight?

Miss Ruby: Mr. Nyland, if nobody's ready, I'd like to ask about this. You asked me last week to just try to sense my right arm. Well, I know the reason I hadn't been able to do it was because I was expecting something spectacular, something unusual. But as I was walking to the bus terminal last Tuesday after I left here, I was just suddenly aware of my arm swinging along. I was just conscious of it being there, and I don't remember when I lost it. Perhaps I held it for about half the length of the terminal, but then as I was going up the escalator, I was aware of it again, resting on the escalator. And then again I lost it for a while, but as I went up, I was waiting for a bus and I lifted up my newspaper to read the newspaper, and I was again conscious of my arm holding a newspaper. I was just aware of it being there. So it seemed that it began to impinge itself upon my consciousness. And then again when I got on the bus, when I was looking for change, I was aware of it again, reaching for

change. I mean, it was just conscious of it being there. It was nothing spectacular, which was what I was expecting right along and which was what hampered me from doing it before. Then I know it did that for a while, and for a while the next day too, and then it just sort of disappeared again, and then I would have to try to think of it. But it surprized me how it just - I mean, without even my trying to, for quite a while there, it would just make me aware of it, once I got the feeling of it.

MR. NYLAND: See, life really consists of very simple things.

Miss Ruby: We make it complicated, I can see that.

MR. NYLAND: Of course, there is more to it than just becoming aware of one's arm. Sensing is a sensation; that is, something that has to be on the same kind of a level as other sensations, like touch. And first one has to start with becoming aware that it exists because this is what you want to sense. You cannot sense anything unless you are aware of its existence. And what I explained before, is to put it down first in very simple terms what is involved in the beginning. One becomes aware of the arm moving about or doing certain things; and a little later, again you find your arm doing certain things. All the time, of course, in between the arm also existed and had, as it were, a life of its own, like many parts of one's body simply behave all the time in a certain way because we are very little conscious of any one part in particular. When your finger hurts you, then your attention is drawn to it. And then at that moment, you probably have a chance to really sense it because something exceptional has happened to it. This question is, when something does not happen that is exceptional to us, still to become aware of that part or of oneself.

Now sensing involves a further step. When I'm aware, I want to register that fact of awareness in my self, in some place, not just see it fleetingly. But I want to really now see it very well and I want to pay attention to this.

That is, I want to record the existence of my arm in some part of my brain; that is, my intellectual center. And I want to register in such a way that that is as continuous as I can make it, not fleeting. You see, I first become aware it exists. Then other things take me up and of course I'm not aware of that, but a little later I see it again, and then I see it again. This is only the beginning of starting to sense.

When I have now recorded in my mind - and we'll assume for a moment that it is the mind that takes care of that - I'm now aware of the existence of it. Now I want to deepen that and I want to extend it. I want to remain aware of it. For that I have to use something else. I have to use some form of attention. That is, I have to direct something from me, in the first place, that is interested in remaining aware of this part of my body, but also that I'm sure that that what is it directed on is in turn received again by a recording apparatus in myself. And I must establish, for sensing, the same thing as what is established when I prick my finger and it is recorded in my brain by means of my nervous system or my blood system. You see, I have to try to establish something that doesn't exist. At the same time, there must be that kind of a connection because I cannot use my eyes. I have to use something else, that I don't have now, that is simply expressed by the term awareness. But this awareness has to have some kind of a means by which it is transported to my brain and then, as it were, an image is made. This I do by means of attention.

This attention is something that I am familiar with when I'm attentive to certain things - and you remember, I explained that last time. That is, if I want to take a watch apart and I have to concentrate and remember where I put this little screw and where that little wheel went, so that I try to visualize how it was so that I could put it together again. In the same way, I have to have a form of attention, not similar to that, but a form of attention that is

I can really even vaguely distinguish between three different things: My arm which is being sensed, my sensing apparatus, and the relationship which exists between them. And then I have this picture of paying attention to my arm with a different kind of an attention because the taste of that kind of attention - this awareness - must be such that the interest only is stimulating the attention, but is never mixed with it.

You see, I have to have towards my arm the idea that it exists, without wishing to change my arm. That is, I have no interest in how my arm is. I only want to know that it is there. And this means that the attention that I send out is, as it were, neutral. It is not colored by my emotion. It is very much as if I could be objective about my arm and only become interested in the fact of its existence. But then, if that happens, something else takes place in my arm. It is then as if this current, let's call it, this wave vibration which is being sent to my arm, it is as if it is being received.

Now you try that. You see, you try it now a little bit more intensely and a little bit longer. And really make it a task; that is, not just happy that you become aware. A little more than that. It has to become an effort to become aware of that part of your body. It is the beginning-- (coughing) --By the way, this is also recorded.

Miss Ruby: What is the purpose of that?

MR. NYLAND: Of what?

Miss Ruby: Of this sensing.

MR. NYLAND: It's difficult to say what the purpose is until you know by experience what one then - not feels, but what one then becomes aware of. I can say it in a general way. We know what it is to feel a thing. It gives us, at that moment, a certain reaction in our body, although it is connected with a feeling, an emotion of how we are affected by certain outside circumstances. And it takes

place via my emotional center and is relayed from that to my body. Now my body also receives certain impressions that I could classify as sensing. But I'm very reluctant about knowing the difference between the two because I always want to use the same word: feeling. And I do not use the word sensing. Sensing, per se, belongs only to the body. Feeling belongs only to my emotional center. And the reason for trying to find out what sensing is, is to be able to find out what feeling is.

Feelings now are mixed. I'm interested in clarifying them. But for that, I first have to know with what they are mixed. And if I cannot recognize that they are mixed with sensing, I never will be able to get purification of my feeling. So the answer is simple. It is in order to establish for myself an independent functioning of my three centers. You see?

Miss Ruby: Yes.

MR. NYLAND: The impartiality means that my head cannot take a part. The difference between sensing and feeling means that my emotion cannot take a part. And I have to try to see what is meant by sensing in order to gain from it the proper attitude towards myself of what is really meant by objectivity. And this is the second reason why sensing is important. Because it gives me a means by which I can start to fathom what is meant by being objective about myself.

If I want to become objective about my movements or about general behavior patterns that I perform, all of them are much more involved than a simple sensation, that is, a sensing of my arm. My movement is already much easier subject to either criticism or an agreeableness. With my voice it is the same. With my posture it is the same. Although if I could look at my posture and could sense the totality of myself, I would have a very clear picture of my posture. But movements, walking and so forth, are not as clear to me as yet,

because it involves all of my body. But if, for the amount of energy that I have available to try to do this kind of Work, in the sense of trying to become objective, I try to put it on a very small part of me so that perhaps for that I have enough energy. It is very closely linked up with other tasks, with other work. And unless one can properly sense, one cannot really proceed. It is at the basis of all Work on oneself, that one knows how to distinguish between a feeling and the sensing.

New Questioner: Am I to understand correctly that before one starts to sense, one should get a clear mental picture of the--of your arm, for example, and then you start to sense?

MR. NYLAND: When you use the word mental, I always shiver a little.

Questioner: Well, I mean an image, a picture.

MR. NYLAND: I call it a picture because it is something that is apparently recorded. And the closest I can get to it is to call it a picture because it must be similar to when I get an image through my eyes. But you see, it is not the same because it is not registered as a picture like when I see a photograph. It is much closer to the idea of becoming aware, as if I have a feeling about it that I cannot immediately put into terms of an intellectual nature. I could, if I were set to it, describe it. I can describe my arm with my eyes closed. But what I get in awareness is a sensing of the existence only. And I call it, for lack of a better word, a picture.

So when I want to sense or do this exercise, I first start out by relaxing. This is quite important to begin with because I have difficulty, particularly a little later, if it is a question of this form of energy trying to reach my arm, that it will not penetrate. And that I have to be open to that possibility so that it can be received. When it is received in my arm, then there is a possibility that it can also be recorded. But if it is not received, (then) it is

now interested in sensing my arm and having it register. And when I try to do this and I want to make this continuous, I go against my ordinary habits because immediately I'm not interested in my arm anymore. Because other things take me completely up and I live again in my ordinary functions, seeing what happens, or thinking what happens or feeling certain things.

But this time, I would like to make the relationship between my arm and my intellectual center a little bit more permanent. And there is, as it were, something like-- Perhaps I can compare it with a radiation or some kind of a relationship which is sometimes expressed in a wave--ethereal form, something that is not tangible, something that is not visual, but I know about, I know about its existence. I don't want to compare it with electricity, you see, because we still have wires. But if you think of electricity as a movement of electrons by means of transmittings of waves, as in television or radio, then you have something that takes place in the air and, although we can't see it, we notice that it is there. And in the beginning, in my sensation or sensing experiment, I only know my arm, and I also know that I get an image of that arm when I'm aware of it. But I'm not as yet sufficiently clear about this transmitting idea. So when I continue, when I try to remain in this particular condition of wishing to sense, I know that I have to feed it all the time with this wish to sense, because as soon as I lose my wish, I'm not aware anymore. So my attitude towards it is of a different kind.

I want to do something that I do not know very much about; and still, I know that I cannot do it. For that I need a form of energy in the sense of being interested in it. And this transfers itself through a command in my intellectual center to send out attention to the part I want to sense. Now when I do this for a certain length of time, you will see that gradually it is as if a certain relationship is established. And that then, at such a moment,

reflected. You see, it has to penetrate into its existence, as it were. And then I get a clearer, again I use the word picture. But I get a clearer concept.

If you want to use the word concept, it is all right, although that is again subject to various different kinds of interpretations. Concept is an intellectual something. We very often have an idea which becomes a concept. This is much clearer than that. That is, it is quite real although it may not be complete. You see how difficult our language is. But you will know what I am talking about if you try to do that. And it doesn't matter at what end you will start. Start with your arm, start with your head, start with your wish. It doesn't matter when one knows what one is after; that is, to become aware of the existence of that and to have attention on that part of one's body.

Yah?

Third Questioner: Mr. Nyland? You gave me the task of sensing my arm and I found that, at various times, not very often I felt that awareness. It was-- I can't explain it exactly. It was as though-- I don't know how to put it into words.

MR. NYLAND: I know. You cannot put it in words.

Questioner: I know the difference between just thinking it and being aware, although-- I mean, I know what I'm looking for but I can't find it, very often.

MR. NYLAND: That's right. Because last time you were too close to the thinking about it.

Questioner: That's right.

MR. NYLAND: Now you have a little bit more an idea of what is involved. But it is not as yet something that you could use at any moment. It is not familiar. One has to learn. One has to learn how to sense. It's quite an unfamiliar function. It is in addition to what we really want to define as functional. So you have one, let's say, one arm. Something happens to you at that moment. One

is aware. One becomes aware of this arm. This is a new something that I am now engaged in. I never did that before. I never realized that I could become aware of my arm in that way. So far, I only had my eyes to become aware, so-called, of ordinary sense, to know it existed. Or I had a sense of touch with which I became aware of the existence of my arm, particularly when I hit it.

You see, those were the two things, really, that I used to become aware of the existence of my arm. Now I add to that a third one: That is to pay attention to my arm and to have, from that, this recording, this concept which is now registered. And I now know it without touching. I know it without feeling. But since it is new, I have to learn to do it again and again, and in a variety of conditions. I do it several ways. I say, good, I will sense my right arm. I now achieve something for me which I believe is really sensing. I now try it with my right leg. But at that moment, I must not sense my right arm. You see, if it is a beam of some kind of form of energy that I direct on my arm, then it is quite possible, like a searchlight, to direct it on another part of my body and take it away from my arm. My arm, as it were, gets into the darkness again. But my leg, this time, is in this beam of light - we'll call it light. Then I know that that relationship between my head, where it is recorded, and my leg exists. Then again I change over to my left leg and I do the same thing. And the right part of my body is again in the dark. And from that I go back to my left arm and that is the only thing that then exists for me. And it is then as if that is all that exists because all my attention is at that moment drawn to that particular part of my body. The rest of my body exists. I know it intellectually but I do not know it in the sense of awareness.

You see, this is one way of deepening it. Another way would be if I decide during the day to be as much and as often aware of my right arm only, as I can, very much like Miss Ruby describes, but pay attention to it when it does happen.

That is, if I pick up a newspaper, not just that I see that my arm is doing it but, as I carry the newspaper, you remain aware of that arm; that is, as if there is this attention that I send out to it.

The third way of doing it is, my arm is now under awareness. I now pay attention to it. Now I change the object. Instead of having it relaxed, I now make it tense. At the same time, I remain aware of my arm and the condition, which I could describe if I wanted to, by saying it is tense. I tense up my muscle. At the same time, I remain aware of it. I see that there are two different ways of continuing to be aware and, at the same time, having a changed condition. You see now, this third means of becoming familiar with the idea of awareness and the method of how to become aware, leads me to something else. I say, I will move my arm and still remain aware. So I move it slowly but something takes place as I move it because although this is a moving arm, the arm existing remains to be registered within my brain in the sense of an awareness. And I remain aware of my arm. I have no further interest in the condition of my arm or how I move it or even the condition of how my arm is while it is being moved, because naturally there are muscles that take place (of this) and they also are in activity. But I still am interested in one thing only, the registration of this awareness.

You see, that from there on, another step is, if I can do this now as I walk and then, regardless of my walking condition of the rest of my body, I can become aware of my arm. Then I try to become aware while I'm engaged in talking. My talking takes place like a little automatic machine with my intellect playing a certain part and the muscles of my mouth playing a part. And that is about all, and that I can make quite mechanical. I talk to someone, and I talk about the beautiful weather and how lovely it is and we finally have spring - and in the meantime, my arm can be within my awareness.

You understand? You'll understand more when you do, because I've given you now many different ideas of how to use this sensing.

Questioner: I found it-- I don't know whether this is--I was doing it correctly or not, but when I tried to be aware of a certain part of my body, it was much more difficult than just sensing my whole body.

MR. NYLAND: Yes, that is right.

Questioner: I felt as though--

MR. NYLAND: That is right. Because you have an awareness of the totality of your body. This is fairly easy. When you want to make a detail of a part of your body, then it becomes difficult. Then if from there on, you want to go to the totality again, but detailed, it is again difficult. But if you start out by trying to get a detailed awareness of your body, you will be running all over the place. You wouldn't know. So one has to learn at first with a very simple thing. This is one's arm. You can be aware of your face if you like. You see? You can be aware of the condition, that is, of the expression on your face, without wanting to change. You see, again, what we said a little while ago. Other things become involved with it because we are so much closer to it. But an arm is an ordinary kind of a thing. Everybody has it, you see, so I have very little interest in it, then only that I know the arm can do certain things. But it is a little easier for me to start my sensing with that because I'm less attached to it. But it is a very small step in the total process of becoming aware. And when I say I want to be aware of myself, that is, my physical self, it involves many, many different steps. But one will lead logically to the next step and the next, and then I go back. Then I take them all together. Then I go on again and on again. I add. Then I take the totality as far as I can. You see, it is how one studies.

One studies 'A-B-C' and then very simple words. Maybe you study the vowels

first and then a couple of consonants. Then you make two or three words. Then you go back and you add a couple of extra letters. With that you can make more words of four letters, five-letter words, until finally you get an 'abacadacaba' word. That is the same with this. Slowly, surely, with intensity, with desire, with interest, try to uncover things, to be adventurous about ourselves. We don't know ourselves. We are a hidden country, mysterious Africa. Really, we don't know anything. We don't know. We find ourselves, during the day: my arm is there; it does this. And a little later: my arm, again, does that. All the time it exists. Everything of me, all the time, exists and I don't know it. But when I want to see myself totally, in such detail, it is too big a piece to chew. As long as you are encouraged to continue, you find out things about yourself, that you say, am I this?

The field is wide open, you see. It is just starting with ordinary behavior patterns of your body. You don't even touch your thoughts or your emotions as yet. Still they are there because they cause constantly the trouble. So of course they have to be included in the possibility of becoming aware, because my self - what is my self, not only my physical body - it has other little functions, like I have feelings and I have a little bit of thought, so it belongs to me. If I want to become a real person, a real man, I have to include, into all of that, everything that I now use for my general behavior, physically, emotionally or intellectually. So although it's a long road, it's a road full of adventure and sometimes joyful and sometimes not so nice.

As long as you don't get discouraged.

Yes, (Ralph).

Ralph: I was wondering if there was any connection between ordinary language, hypnosis, and this idea of sensing - if there was any correlation--

MR. NYLAND: If you know hypnosis, yes. But since you don't know hypnosis, no.

Ralph: Well, I mean, I was just wondering - like the idea of autosuggestion.

MR. NYLAND: No, nothing to do with autosuggestion.

Ralph: Nothing at all?

MR. NYLAND: No. Autosuggestion doesn't have its feet on the ground. This has feet on the ground. I never lose track of my body and I all the time use things with which I'm familiar. It is my head. I only make it function a little differently, that is, in the sense of impartiality. But autosuggestion - what material have I got to work with? I suggest to myself that certain things do not exist the way I see them or feel them. And I try to get away from what I would consider reality, from abstract to concrete, and change it for something that becomes an image and a dream. And I have no means whatsoever to see this autosuggestion than only with my ordinary intellect. This is the kind of thing that I must use for autosuggestion. And I perhaps improve my intellectual function by including in my total world something that now is a little bit dreamy and, by autosuggestion, might become a little bit clearer for me. But nevertheless, I still am using part of my ordinary function.

Ralph: Well, the reason I ask is because I thought perhaps it was a similar kind of attention that was necessary.

MR. NYLAND: The attention of autosuggestion is an entirely different kind of attention. It's an attention of a concentration of the brain.

Ralph: Well, can you make something have a sensation of being there and then trying to remove it? In other words, I at one time tried to sense my feet and then my legs and I felt the sensations which I could feel the control of in a way. I imagined, so to speak, that I was flexing and sensing my muscles; and then in my imagination, relaxing them.

MR. NYLAND: Did you actually?

Ralph: Did I actually flex my muscles? No.

MR. NYLAND: No. So it was imagination which was your ordinary head - the little brains we use for that kind of a purpose. You see, it has so little value. I mean, I say it has so little value. It doesn't mean that you will agree with me. Because if one still has a belief - and for a long time we have that belief - that if I only become an expert in either physical, emotional or intellectual center, that I will also then reach the kingdom of heaven. If I think that if, by improving my reasoning, improving my emotional scale of being receptive to all kinds of impressions of an emotional nature, or that I, by becoming physically strong like an athlete, that I will then be a different and a better man, in the sense of more conscious - as long as one has that, as it were, feeling about it, one must pursue. You must prove to yourself that all these three ways lead to a dead end, that they will not give you consciousness.

This one has to find out first because it will plague you if you don't. You will always leave the little door open and say, perhaps if I'd become really an expert on this and that and I have the mind of Einstein, then I can see things. There is no hope for the improvement of any one of the centers of Man Number One, Two or Three, to reach by means of that Man Number Four. We're talking about a different quality man, a quality man of which I can dream but which for me has no reality. But I wish to become something that is not real to me. This is the way I sometimes define it. I say, the way I am, even if I am such an expert in any one of the three directions, I am not as yet satisfied that that is the purpose of my living. But again, this is experience.

When you think that autosuggestion is similar to sensing, then you do not know the difference. But one thing is, it continues with your dream life, and dream is not conscious. Not only that it doesn't use what is supposed to be used in trying to become conscious, but it is so based on memory and the past and retrospection that it has nothing to do with the present.

You see, the claim is made that this only can be achieved at the present moment and that anything that has to do with the past or with the future is of no use. Because for my past or for my future, I use my ordinary brain or my ordinary feeling, the way I have found myself and the way I discover I am. And it's quite sufficient, because I have my memory and I have the possibilities of projecting myself into the future, by dreaming, if you wish, by imagination, if you wish. You see, my ordinary intellect can take care of that. But I have nothing with which I can record a moment which happens at this time and can remain continuous, as if the present which goes through me each time (that) time takes hold of me, that I wish to have a recording of that moment of being affected by that time.

Maybe I speak a little bit in mysterious terms, but theoretically, I'm sure you know what I mean. And the only way by which you now can try it is to try to sense. When one once knows what is meant by sensing, you will never mistake it. But it may take a little while before you can find out what it is. And in that pursuit, you will be bothered a great deal by too much knowledge.

So try it.

Baldwin: Mr. Nyland?

MR. NYLAND: Yes.

Baldwin: The other evening, I was practicing sensing and I was concentrating on my leg. And at the same time, there was a cold draft. And I could feel the sensation of cold the same time that I felt an internal sensation of awareness or aliveness in my leg. Now I could very clearly feel the surface sensation of cold and I could feel an inner sensation of warmth, in addition to this general sense of aliveness.

MR. NYLAND: Yes, Baldwin, and then?

Baldwin: I--

MR. NYLAND: We're not as yet talking about sensing.

Baldwin: I didn't know, but I was concentrating entirely on my leg at that time.

MR. NYLAND: Concentration, of course, is good. But with what?

Baldwin: Being aware of my leg. I was aware of all of my leg and of these sensations.

MR. NYLAND: No. You become aware of your leg by means of sensing. I don't like the word sensations, you know. It mixes it up too much with feeling. Also, when you start to describe it as being cold outside and warm inside, you again are describing. You use your brain for describing.

Baldwin: Yes.

MR. NYLAND: So it is a thinking process.

(Side Two)

Baldwin: Well, it is what I experienced at the time.

MR. NYLAND: No, you don't. You describe something you have experienced.

Baldwin: Yes.

MR. NYLAND: That's different. If you become aware of that what you experienced at this moment, you will not describe it. It's a very subtle something you must try to understand because you have difficulty, and we have talked about it before. It is very difficult to understand what is meant by the registration of a moment. Because as soon as I'm aware and that awareness reaches my consciousness, it is then that (that) fact, of becoming aware, is subject immediately to whatever else is in my brain. And it goes from that moment of being registered immediately in the past, because it is passing, and that moment becomes for me memory. And this memory, particularly if it has affected me, that is, if it was intense, I describe the next fact. And I'm so used to assume that this what I then describe is actually taking place. This is my greatest enemy.

Baldwin: Do you mean that sensing is now, and anything that, such as the sensations that I spoke about, are already in the past?

MR. NYLAND: Yes. The condition - you can describe the condition at any time. When you start doing it, if you could continue to sense, your description will not harm you. But you cannot do the two things. I can, at most - at most, I can sense for one moment. When this moment is gone, that is, the next moment is there, I - that is, whatever is available to me - is in that past moment. I must make a special effort to remain present to the next moment. This is my problem because when I see this and it passes, it is the remaining aware of something that is flowing. And the contact I have with this, is only the present moment. I cannot have any other contact with it. I cannot afford to remain in contact with it a little bit past and I cannot afford to be in contact already a little bit ahead. When I'm in the past, I'm in memory. When I'm ahead, I'm in a dream. My problem is to remain aware as it flows through me and to have that constant changing flow recorded as a point.

Baldwin: As a what?

MR. NYLAND: As a point. There is nothing else. It is the point of contact. The point of contact is when the sun goes through the meridian. There is only one moment it happens. It is before twelve o'clock and after twelve o'clock. At twelve exactly - even if I cannot register it - a chronometer will register that, that particular point at which it has reached the height and goes down. I may not have any instrument to record it. Still I know that must happen and there is one moment at which it happens. And that moment perhaps is a second. Perhaps it is even less than a second, when it is in absolute sense there.

I have really a similar problem with myself. I have a problem, where time - what is it for me? Something that apparently I am part of and that constantly, I say, flows through me. But it is something that is registered in me in the way I call a duration, because I make time for me mean something that is like distances between two points. It is closely linked up with movement or, if I don't

make the movement, it is linked up with the watch which makes the movement. But very often my time sense is because I'm here, and I'm there - I say, I was there. This for me is time. But to register time, as such, as something which exists - because I have to admit that it exists - it exists like length, height and width. It is something that takes place because my body is subject to this movement of something that at the present time goes through me and can be, at certain times, recorded in a certain way. Because I have a sense of that kind of time, not expressed in a watch, but expressed in how my experience is recorded in me. And when the experience is such that they take me up completely, my sense of time changes. There are long moments for me and short moments. And exactly because this possibility exists for me, that time is changeable, this is the one saving grace for man. Because it means, when it is flexible, that it still can be changed more.

If it were a solid thing for me - time - I would never have the possibility of ever becoming conscious. But the fact that time is registered differently at different times for me, means that when I once can understand what time does to me and how I am related to time, time for me can become a means by which I can extricate myself out of the clutches of time. If it is already a little flexible, it's like a tooth that is loose. It's not solid, not firm, and by constantly trying to make it looser and looser, finally it comes out. This is what happens with me if I keep on thinking, trying to fathom, because I have to get this concept of time quite clear and I know I cannot do it intellectually. I have to do it by means of something that is built in me of a new kind of a quality which registers time of a certain kind. This is awareness. And in order to stimulate my awareness, I use certain parts of my body to bring to my consciousness what I really want, that is, an awareness. I'm not interested in my body. My body is a means only for me to become conscious. And I know that one of the attributes

of consciousness is an awareness of the existence - not only of me but more than that. Not only the existence at the present time, but the possibilities of such existence, the potentialities of such existence.

But all those are big words. All I have at the present time is something that I call a present moment and a registration of that by means of something I don't even know anything about, and I call it time. But I know that in awareness, my concept of time disappears. This is a big thing.

Baldwin: You mean the sense of the flow of time disappears?

MR. NYLAND: No, no.

Baldwin: That the concept of time--

MR. NYLAND: Yes. That's all I want to say.

Baldwin: The concept of time disappears.

MR. NYLAND: You cannot reason it out, Baldwin. This only can be experienced. And it can only be experienced with awareness. Any other way you try to experience time, by means of your head or even a feeling, you will flow from time into duration. As soon as you are in duration, you are in your intellect. I'm talking about the concept of time which is registered in awareness, which is (an) entirely different thing. It is a fact. But it is a fact without ordinary dimensions. And it becomes, for one in association with that, as if even duration doesn't exist.

Now, let's leave this philosophical discussion for what it is. The answer to you is, try to be aware and do not allow yourself to go off on descriptions, explanations and things of that kind, which is Man Number Three. One has to try to make this bridge between One, Two or Three, and Number Four. And that requires a different quality. One cannot approach that from the standpoint of how I usually approach ordinary problems in life. I have to bring to such a problem a different kind of attitude. And it is almost as if I have to have, for that, a

different kind of a wish because it is not the wish based on improvement of myself. It is the wish based on the possibility of growth, not improvement; of creation, the possibility of believing, for me, that it can be evolved.

I find myself as man on earth. I see myself as part of all humanity and I'm just one little cog in that total wheel. I'm a little unit, nothing else. And not more and not less than only a supporting cell in organic kingdom. And with this totality having, as organic kingdom, a function on earth - organic kingdom having this function - I have also a function; that is, the function of organic kingdom divided by the total quantity of man. So this unit that I am is a small particle. But this particle apparently belongs because it is alive. And I discover I am alive. I am part of a larger entity. I also believe that this organic life which covers the earth as a living crust also, as earth, has a function in relation to what I call planets and what I call sun. So that I finally, as a little bit of something, have a certain place and now I wake up. I become now aware of my existence in this relationship. And I start, as it were, to question: Is there an end, a possibility to me being here, eating, drinking, and sleeping and dying? Or if there is something else for which I perhaps also was born, then I want to know. So I start my adventure. I try to find out what perhaps such a purpose might be. And in that I discover Man Number One, Man Number Two, Man Number Three. And all of it, when I come after a little bit of experience in having tasted many things, I come to realizations that it's no use because I cannot find the key to my heaven by improving, so-called, myself. And I know also, in my heart, perhaps my heart, perhaps my conscience which is not as yet dirtied by various things of my heart or my intellect. It is a little bit purer. I know by that, that little voice, that for me, if I hear it, there might be a possibility that that and I could link together and, in such combination, perhaps extricate myself and leave this earth.

Now there are two possibilities for me. I discover that if I could become conscious, I would become freer from earth. And at the same time, while I perform my functions on earth, I can then also develop in me the possibility of a continued existence even if earth leaves me or I leave earth. I want to fulfill my obligations as being part of organic kingdom. I realize that for the maintenance of the world and for the cosmic creation, it is necessary that there is a balancing something in the shape of a moon, to make on the other side of the earth the necessary balance to be part of the solar system. And perhaps it is the growing branch of the cosmic scale in which we happen to be at this moment, but it is only one of the little branches. There are probably thousands of branches that have branched off at the time from the Sun Absolute in the creation of all worlds. And from all worlds, one was selected in our direction and finally became Milky Way, our solar system. From solar system, our earth. From our earth, our moon. It's a very thin line because all kind of deviations were possible already from the first order, the second order and so forth, could go out in all directions and we are just in one little one. There are millions and millions of such worlds. I have no knowledge of them. All I can see is a few stars and a little bit of a relationship of how cosmologically perhaps it might have come about. But actual experience I don't have.

I have only a certain experience of myself. That is, this waking up, the possibility of listening to a conscience and to hope that if I can discover the key that, in keeping my obligations for what I was born, that is, to live a life which, as part of organic kingdom, has the necessity of maintaining, in our place, the universe as we find it; that is, by contributing to the existence and the maintenance of the moon and this involutinary process which belongs to the creative ray. If I do not forego or run away from my obligation of that kind, I know that at the same time, while I do this, I can do something else which

will help me to evolve.

And so there are two processes that take place in me, an evolutionary and an involutionary. But I must understand them. I must see that they meet in me. They don't fight between them. When I'm part of one, I can also be part of the other. The Law of Three does not operate between the involutionary and the evolutionary. It operates in the evolutionary by itself and it operates in the involutionary by itself. The evolutionary process forms its own Law of Three, with the obstacles that are there. When I wish to evolve, I find mechanicalness.

Baldwin: Is that in accordance with what is called djartklom?

MR. NYLAND: No.

Baldwin: That's some--I've been puzzling about that. That's why I asked.

MR. NYLAND: No. This has to do: When I try to wake up, when I try to become conscious, I find that the opposing forces my mechanicalness, my habits. I want to evolve. I want to get out of this state of earth into a state of planets or sun. This is my purpose and I probably can do that, I hope. But in order to do this, I have to also become part of an involutionary process. This involutionary process takes place in me. And it is, in me, the creation of body Kesdjan and body Soul that finally will give me, at the same time, the possibility to evolve into a different kind of a world, into a world where there are less laws.

I do not know if you understand. It is rather difficult to understand.

Baldwin: I'm trying to.

MR. NYLAND: Because I have to create, and in creating something, I evolve. I become part of the evolutionary process at the same time when I'm engaged in involution.

Baldwin: Like running in two directions at once.

MR. NYLAND: No, it is creating inside me something and the totality of me is moved. When the totality of me is moved, things will drop out; that is, my body will die. I will be on a planetary or solar plane with my body Kesdjan. And at that moment, body Kesdjan again will be in exactly the same condition as I am now.

Baldwin: I know what you mean.

MR. NYLAND: And it has then its own difficulties to evolve to Soul. And perhaps at Soul, if it were possible, I would be Sun. Then I am God. I dwell upon this a little bit because the question came up at the reading and I hope you understand how it is combined.

New Questioner: It is really is a concomitant act, is it not?

MR. NYLAND: It is, actually. It is that what takes place at the same time, while I pray, I'm evolving. And it is the creation of that what is possible for me, inside, that actually gives me the freedom to step out of my earthly bondage.

Questioner: It's one of the most liberating thoughts that I have come in contact with, one of the most liberating and, consequently, the most encouraging and inspiring ideas.

MR. NYLAND: It is the only way by which one can realize that Work must be done, and it is never done for us, and that simply praying is not enough. But a prayer that is involved with all of us can be heard and then, whoever prays that kind, His Endlessness is only too ready to tell and to receive. But you see, it must be done on that kind of a basis. No one can do it for us. We have to Work, and in Working, perhaps we can reach.

Questioner: That's one of the grandest things in life, that we must do it.

MR. NYLAND: That's right. That is right. And only we can do it. And unless one believes in the possibility that we ought to do it, we will never Work.

One cannot be lazy in this kind of Work. Either it has gotten hold of one and say, yes, I am part, I fulfill my obligations and, at the same time, I wish to serve in some capacity, and for that I need more understanding. My understanding can only be based on experience if I put to practice that what is, and what I call, my religion.

Questioner: And the eternal question, what is the purpose of life, is answered right here.

MR. NYLAND: It is. It is. There is no other answer. There is no other means. If one tries to find other means, one is on a different kind of a road. This road is leading away from Man Number One, Two or Three, and it has nothing to do with it anymore. And this is the only way by which one can finally divorce oneself from this mortal body.

Now let's be practical again.

Questioner: As if that isn't.

New Questioner: Mr. Nyland? I continued with the task that you gave me, of changing the rhythm of my speech to a much slower speed. And I was to observe myself ten times each day for five minute periods. And this was more successful than the fifteen minute periods had been.

MR. NYLAND: That's right. That's why we changed it.

Questioner: To get a deeper view, shall we say, of myself. And more than that, of course, in having to do this ten times a day, I had to observe myself under so many different circumstances. And some were very difficult. I found that there were times when I could not observe myself at all even though I planned to in advance. I could not do it at that time.

MR. NYLAND: It's a good thing to find out.

Questioner: Yes.

MR. NYLAND: Because you would not know until you tried it. When one lives in

a certain dream about oneself, one has all kind of ideas of what you can do. This is extremely practical. Either we try it and then we know; or if we don't try it, we have no right to talk about it. That is why I constantly say, talk about experiences, not about philosophy. Because the road is long and many experiences are necessary. And a great deal of rubbish has to be taken away because our ideas about ourselves, I wouldn't like to think about it too much.

You see, you must continue day after day. You give yourself a little task now. Ten times, you said, five minutes, all right. Now, at other times, now a special person. You say, with a special person I have some trouble with. I always get provoked and how can I be? Where will I be when I feel this way? I make up my mind. I don't go into the room until I-- When I get to the room, of course, I lose myself. I must know that I lose myself. I must find out that that is the truth and not my imagination. All the time I don't want to believe things about myself. And I have to put myself constantly to the test to find out, to put to practice, to realize that I am, in respect to trying to become conscious, nothing. Really I am nothing because I cannot count to one or two moments of certain insight as something that is real for me. I have only a little taste at a certain moment, that I say, yes, at that moment I was all there and the rest of me is completely asleep. And the sooner I want to admit it with experience, not in my head but with my life, the sooner I will have a possibility of becoming free.

So day and night, one must Work. One must have it with one, in your pocket-book or as a perfume with your handkerchief, or something that constantly remembers you. Where are you? You, don't forget. Don't hang up the telephone. Remember it. Where are you? How are you? See yourself. Try to realize it. Such attitude towards oneself, you see, can in a rather short time change one's attitude towards life so that with that, you see people like you. Everybody,

if they are awake, they struggle. If they are not awake, you pity because they ought to wake up. Of course, ten thousand don't wake up. You know it. The same way as I, ten thousand moments of the day, am not awake. The same proportion applies to me. That's what applies to all of us. But I want to. This is my desire. For that I try to work. And I take with me everything I have. It is like marriage. I take my body with all its habits, with all its idiosyncracies, for better or for worse. But I live with it and in that perhaps I can accomplish something for the good of my body. And in doing this, I, myself, will be growing.

You see, try to think about that. Try to think what it can mean in one's life and to make that real and to make it real with a wish on your part not to fall asleep all the time. It's a long program and it's a serious program. But it's a good program to live with and to grow up with and to shake oneself loose from the things that now bother one and now hamper you and now hinder you and disturb you. You must see them and have courage to meet it.

So, now what will we do this week?

Questioner: Well, I would like to accept your suggestion and try with this one thing that I failed at the time, where I failed to be able to see myself.

MR. NYLAND: One person?

Questioner: One person, specifically, yes.

MR. NYLAND: That's right, you try it, but prepare for it.

Questioner: Yes.

MR. NYLAND: When you are quiet in the morning or previous to that, try then to commune with our Lord. You see, it sometimes is a little silly to say that, because why would He pay attention to you, to me? It is only that if we, in His eyes, become one. You see, He has the advantage - following this metaphor - as if He could look and see you, see me, destroyed, disturbed, unbalanced. He

will say, I have no use for that kind of a person. And He will not listen to what I ask.

But if I try to put myself in such a condition, as well as I can, with everything I have, and then at that moment hope that something can happen to me - and at that moment, I wish to commune with that as a possibility which is potential for me because that is -- my God is my conscience. And I am sincere with that if with nothing else; and if not with other people, I have to be sincere with my conscience because that is my innermost sanctum. With that, when I am alone, I can talk and I say, God grant me that at the moment when I meet this person, that I will try to relax. And this I wish with all my heart. Then I sit quiet and I relax and I want to, as much as I can at that moment, to be what I at that moment can be.

I don't wish the impossible and I'm not hoping for something that is not within my means. I take what is within my means. I take myself as I am, but with this I can be hundred per cent. And then, after that, I will remember, when I enter the room, to remember how you were, remember now that that ought to guide one. Let me try, Lord help you. Always remember. So if you do it on that basis, all right.

Questioner: Thank you.

MR. NYLAND: Good.

Leo Bartel: I've noticed in myself, Mr. Nyland, it's very hard for me to sit all quiet. For instance, this evening I have continuously changed my position or wiggled my toes or-- And it's not too pleasant.

MR. NYLAND: You see it, huh?

Leo: Yes.

MR. NYLAND: Don't worry about it.

Leo: No, I'm not worried. I mean--

MR. NYLAND: It will go away. You see it now. Every time that you do see it and you move it, you know it.

Leo: Yes, I do.

MR. NYLAND: All the time that you now move it, you really feel that perhaps you shouldn't do it. But you cannot do it as yet. That is, you still continue to do it. Constantly seeing it without wanting to change it; that is, allowing yourself to have this habit. But something must allow you to have that habit. You see, the habit is not taking you. You allow your body to have this habit and by doing that you withdraw a little from it. And each time that you discover that you are moving needlessly, hands, feet, and so forth, you say, this I wish. Quite different from saying I shouldn't do it. It's the opposite. I say, I want it, but I want it, not my body. I separate there my body from something inside of me which I would like to cultivate because in that I can believe. It is that little bit of my conscious self which is the remnant that is still within me and I try to uncover. So I tell it, I give you the power to tell my body to be habitual. I bring it out of the realm of darkness into light, but I continue exactly the same way because I do not know yet if the body perhaps needs it. You see, my habits sometimes are so ingrown that the body must act. As soon as I say to the body, in such a condition you cannot have it, it would starve in a certain way. But I'm a wise father about my body. I say, you can have it. I've no objection. The only thing is, know that you have it.

See it. Try to become aware that that is a habit of yours, your body. If you think that that kind of an appetite has to be satisfied in order to remain alive or healthy, I'm perfectly willing to allow it. But I am at the present time the father who allows the little son to do this and that. I don't let the son run around. I become acquainted with my son. I have towards myself the attitude as if I'm an older brother to myself, an older brother who is

wiser, tells me, it is all right, don't worry. But I tell you that you can do it. I allow you. I take the responsibility away from you, my younger brother, because the body itself cannot have the responsibility. It does not know what is good for the totality of me. My body is only interested in physical relationships. It is not interested primarily in my emotions or my intellect. And I discover that they have been a little bit pushed in the background and that my body in many instances has taken over certain things that doesn't belong to it at all. But for the time being, since it is that kind of a habitual creature, I will allow it to be what it is. All I ask myself is to be able to see that such and such and such a thing happens. And for the time being, I allow it to happen. Then I have that additional knowledge and it becomes an experience to me because I delegate it.

Then with that kind of experience, something takes place in me. That is, my mind starts to function a little differently, and so does my emotion, because of this, the result of this allowing. Then the totality of me becomes a different person in the sense that it already can start selecting, a little bit, what is good and what is not good. And it all depends on how deeply engrained my habits are. There is coming a point at which I say, you don't need it anymore; this was a habit of yours; you can live without it.

But that moment will come without you telling it. It will come because that what grows inside of me comes to the point of discrimination. If it grows, it grows up. When it has grown through certain years, it reaches maturity; and with that, it will know its own mind. And if that own mind will allow me to move my foot, it knows what's involved. It knows that energy is lost. You see--

Leo: Is there a certain tenseness?

MR. NYLAND: Often, if it is a habit. How does one become habitual doing

certain things? How you can trace it, I do not know. I don't think-- There's tenseness, yes, the necessity of having to re-sit or to change, like this, and so forth. It is already so automatic that one cannot trace it anymore. But perhaps at a certain time, you may have been--felt a little cramps and tenseness. And then you moved and it felt better, so since you are interested in feeling a little better and having more agreeable things happen to you, you have taken that.

Why does one do things with one's body unconsciously? Simply because the body itself feels it is in a better position. If I re-sit, it's simply because my body wants it that way. It doesn't want to be in this kind of a position. And it takes place automatically. I have no means of telling that it happens, even, until I start to see it. My mind is not interested in what happens, than only in certain particular instances when harm is done to it, and I pinch my finger or things of that kind or I break my arm. Then my mind must pay attention to it but otherwise it doesn't. It loves to be on its own and dream away. So without being able to give the explanation of how it is, what one discovers is, it is a fact. I do this, behave that, and I accept this fact but I allow the fact to continue. I don't oppose it. I only will oppose it at the time when I have discrimination, sense of discrimination. Then I say, that belongs to my life, and that does not belong to my life. Then I root it out. But I root it out from a different standpoint. I don't root it out because it is better for me and more advantageous. I root it out because it doesn't belong. It doesn't belong to me, inside. It doesn't belong to my inner life. It is not necessary. I say, I can do without that. I can do without that. This I want because that gives me food for this. You see, one starts to select.

Do we stop? What is the time?

Voice: I have twenty after.

MR. NYLAND: It's about time, huh? An hour and a half. Probably the safest finish, almost.

END TAPE

Transcribed:	Mollie Wolfe
Rough Type:	Kathrine Paras
1st Proof:	" "
2nd Proof:	Lenore Beach
Final Type:	" "